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BOOK NOTICES

The Assurance of Immortality. By Harry Emerson Fosdick. New York: Macmillan, 1913.

This little book has among other excellencies these two: a style that is singularly lucid and often brilliant and a refusal to let rhetoric take the place of argument. In fact, it sometimes seems as if Mr. Fosdick was a little too much afraid of capitalizing the desires of the Christian world. But his attitude is not temporizing. Immortality is firmly grounded upon the elemental bases of religious faith and the sanity of the universe. Psychical research is rather a problem than evidence. And no man can rise from reading the volume without feeling that our confidence of life beyond the grave depends ultimately upon our estimates of values. The mere continuation of life very properly is not regarded by Mr. Fosdick as necessarily a good. Such life must develop and participate in the orderly process of the divine purpose. The value of such a faith, this little volume argues, can be seen when one considers what life would be without it; and in thus centering attention upon the fundamental matters, Mr. Fosdick has rendered the thoughtful reading public a great service. You will go far before finding a finer presentation of this fundamental philosophy of faith.

Religion in Social Action. By Graham Taylor. New York: Dodd, Mead & Co., 1913.

In *Religion in Social Action* Dr. Graham Taylor has republished a series of papers which appeared originally in the *Survey*. The volume will have particular appeal to all those who know of Dr. Taylor's work in the Chicago Commons, the Chicago Theological Seminary, and the Chicago School of Civics and Philanthropy. It does not pretend to be a treatise on sociology or on religion. It is rather the mature reflections of a man whose experience and training have made him one of the moral leaders of the social uplift.

The Holy Spirit in the Ancient Church. By Henry Barclay Swete. London: Macmillan, 1912. \$3.00

A volume of really first-rate importance is this one by Professor Swete. He has already made definite contribution to the general subject by his work on *The Holy Spirit in the New Testament*, and by still earlier works. In the present volume he carries on the discussion in the above-mentioned volume into the period of the early Church Fathers from Clement to Augustine. The later authors, however, are

not discussed in any such fulness as is the thought of earlier theologians, like Eusebius and Cyril. Particularly helpful is the discussion on the Arian controversy and the very confused period which lies at the beginning of western theologizing. Professor Swete adds a few closing chapters in the way of summarizing the view of the writers of the sixth century on the Holy Spirit. Such a work as this will enable thoughtful persons to appreciate what is really meant by historic doctrine.

Mysticism and the Creed. By W. F. Cobb. London: Macmillan, 1914.

In this volume Dr. Cobb works into and opens up a new line of approach to the discussion of the Creed. We have had histories and interpretations of the form and content of the Creed, but very little discussion of the inner spiritual life which has really given religious value to the Creed throughout all the ages. The purpose of the book is to set forth Christianity as partaking more of the nature of the mysterious and religious than of an objective mass of dogma and history. Whether or not the reader will agree with the necessity of the sharp antitheses which the author sometimes draws, it will be difficult to deny that mysticism has had a large and proper place in the development of the Christian religion. The method of the book makes it an interesting discussion of what one might call the religion of theology. The author takes up each article of the Creed independently, and discusses the meaning of the words involved and deals as well with pertinent matters of history. Strictly speaking, the treatment is not, however, a résumé of the genetic development of the subject, but is rather an elaborate but sane discussion of Christianity from the point of view of mysticism. The technical theologian would doubtless hold that Dr. Cobb has ventured into fields of speculation not without their dangers, but the conclusions which he reaches are certainly deserving of our careful consideration. He rightly says that the religion of Jesus is based on and leads to experience. The self is not egoistic but social, and finds itself, in the endeavor to recognize its universal character, regenerated. Yet this regeneration is not contrary to law. It is the center of Christianity, for it is the coming into consciousness of eternal life. At this point the author reaches the limits of intellectualism and leads the reader into the mystery of life itself. The book is an interesting combination of elaborate scholarship, both historical and exegetical, with that mystical temper which has always given significance to Christian thought. If it might sometimes seem that the author is too sympathetic with

gnosticism, it must be remembered that he sees in the figures of that strange effort to reach intellectual satisfaction in religion something very much more than the figures and vocabulary with which Irenaeus has made us so familiar.

The Fourfold Gospel: Section I: Introduction.

By Edwin A. Abbott. (Diatessarica, Part X, Section 1.) Cambridge: University Press, 1913. Pp. xv+117. 2s. 6d. net.

The main idea of this book is that the Fourth Gospel is supplementary, corrective, or corroborative of the others, especially seeking to harmonize or set right contradictions or misunderstandings between the previous evangelists. That John's Gospel is supplementary is no new idea, that opinion having been put forth at least as early as the time of Eusebius (*H.E.*, iii. 24. 7). But Dr. Abbott argues that it supplements the others, especially Mark, in a subtler sense. With all Dr. Abbott's well-known learning and ingenuity, there is much that is merely fanciful in the present work, but there is not a little that fairly demands full consideration, and the whole is commended by Dr. Abbott's admirable patience and resourcefulness in research. It is at least plain that in some details in which Matthew and Luke departed from Mark's narrative, John quietly but effectually reaffirms Mark's positions, while in others he virtually corrects Mark. Thus the rebuke of Peter recorded by Mark and Matthew but omitted by Luke is reaffirmed by John, but as applied to Judas instead of to Peter (John 6:71). The symbolic element in John is touched upon by Dr. Abbott, but inconclusively. The adjustment of the historical and the symbolic elements in that Gospel still baffles him, as it does most interpreters. He remarks in his preface that he finds the Fourth Gospel, in spite of its poetic nature, is closer to history than he had formerly supposed (p. viii). It is his contention that some matters which Mark has reported "so harshly or obscurely as to induce Luke (and sometimes Matthew also) to alter them" are things on which early Christians would be greatly interested in having more light, and on which the Fourth Gospel actually seeks to throw such light (p. 25). Especial interest attaches to this as suggesting not only that the Gospel of John first circulated along with the Synoptics but that it was actually written to do so.

Religious Development between the Old and the New Testaments. By R. H. Charles. New York: Henry Holt & Co., 1914. 50 cents.

This book undertakes to sketch the history of religious thought among the Jews during the centuries immediately preceding the rise of Christianity. The first five chapters deal with

the development of certain great religious conceptions, such as the kingdom of God, the messianic hope, and the doctrine of a blessed future life. Chap. vi emphasizes the fact that during this period a process of constant reinterpretation of old formulas was going on. The last two chapters summarize and characterize each of the apocryphal and pseudepigraphic writings. Dr. Charles is unrivaled in his mastery of the literature of this period, and with this advantage he couples the ability to present his conclusions in a direct and clear style, so that his book not only should command the confidence of the non-specialist for whom it is intended, but also should prove of very great interest to specialist and non-specialist alike. One of the attractive features of the book as a presentation for popular use is the frequency with which advantage is taken of the opportunity to drive an important truth home to the reader's mind and heart. The chapter on reinterpretation is a splendid case in point. Not often is *multum in parvo* rendered so inviting as in this booklet.

The Culture of Ancient Israel. By C. H. Cornill. Chicago: Open Court Publishing Co., 1914. Pp. 168+xii plates. \$1.00.

This is a collection of five unrelated essays translated from the author's German by three separate hands. The title does not fit the contents, being too comprehensive and general. The five chapters deal with "The Early History of Israel," "Moses," "Education of Children in Ancient Israel," "Music in the Old Testament," and "The Psalms in Universal Literature." The essays represent the well-known views of the author, as made familiar to English readers by his *Prophets of Israel* and *History of Israel*. They also are written in the engaging style which we have learned to associate with the name of Cornill. The book is likely to be of great value to teachers and ministers.

Joshua—the Hebrew and Greek Texts. By S. Holmes. Cambridge: The University Press, 1914. 7s.

This is a detailed comparison, verse by verse, of the Hebrew and the Greek texts of Joshua. It results in the conclusion that the generally accepted superiority of the Hebrew text where it differs from that of the Septuagint is by no means a fact. On the contrary, the Hebrew text seems to be a deliberate revision of an older text which was identical with that used by the translators of the Septuagint Version. This conclusion seems well grounded. The book also contains many emendations of the Hebrew text which evince keen scholarship and sound judgment on the part of its author.

It is regrettable, however, that Mr. Holmes has made no use of the Washington manuscript,